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WEEKLY REVIEW.

—An interesting and successful camp-meeting has just been held at Dum-Dum by the English Wesleyans and their co-religionists in this country.

—We have the following card from Bangalore, Oct. 25 :—

"Rev. J. M. Walker, Chaplain of St. John's Hill, Bangalore, has invited Rev. Isaac F. Row, of the A. I. E. Society, to conduct special mission services in his Parish this week. Mr. W. has himself been preaching to his congregation with great faithfulness and power, and as a result, many seem to be awakened. Yesterday at the M. E. Church, Richmond Town, in connection with the "Children's Day Services," many young people were moved to seek the Lord."

—The Rev. Geo. K. Gilder writes to us from Kurrachee, Oct. 26th : "Held a week's special services last week. God graciously owned these efforts. Our own people are regular in attendance and greatly quickened. Twelve came forward as seekers after pardon. Of these five came out on Sunday last in the after-meeting. We are in hopes —if God will—of resuming operations before long ; and are praying for still heavier showers of blessing."

—We overlooked last week until too late to mention in the *Guardian*, an account of work done at a pilgrimage near Sealkote, reported in the *Kaukab-i-Hind*. The place was Gullu Shah, about 18 miles south of Sealkote. Missionaries of the Am. U. P. Mission and of the Scotch Mission, were there together, and as a result of their preaching 84 persons were baptized by the Am. brethren, and 64 by the Scotch, making together 148. One cheering circumstance is that the baptized belong to localities that are regularly visited by the preachers who baptized them.

—The *Kaukab-i-Hind*, of the same issue, gives us the sad news of the murder of Narayan Singh, a Christian of more than 20 years' standing. He was found lying in his bed, in his village, Khunak, in Budaon, with his throat cut from ear to ear, his ribs broken, and with several gashes in his body. The murderer has not been detected. The cruel deed is not attributed to religious hatred.

—The Lucknow Native (M. E.) Church consists of 117 members and 100 probationers, an increase of 32 over last year.

—The Rev. Mr. and Mrs. Hard have got beyond our geography. They send us such papers as the *Kiama Independent*, with notices of meetings in Jamberoo, Gerringong, Shellharbour, &c. Kiama is, we gather, a place not many hundred miles distant from Sydney, accessible by steamer. Our friends were there October 5, industriously lecturing on India, its population, customs, gods, &c. &c., and on Mission in India, particularly the work of the M. E. Church. There is no immediate prospect of their return. All the papers on their line of travel speak of their lectures with commendation.

—Surprise is expressed that the Educational Department should propose to make drawing a compulsory study in all standards. There is hardly any study that children take so kindly to as drawing. We believe that it is as true of drawing as of music that all may learn it, with very few exceptions. From such studies as grammar they will turn to it as a recreation. Only they must begin at the beginning and not be rushed on too fast. There are excellent elementary books teaching and illustrating the principles of drawing. One effect of this study will be that the student will be taught how to observe. Having eyes, the majority of men see not—and drawing will help to educate the young to the proper use of their eyes. We quite agree with the *Indian Witness* that the importance of teaching children to write well is too much overlooked, in the multiplicity of studies imposed upon them. The *Witness* says :—

> There is only one way of giving boys and girls a good hand, and that is by daily drill. If the multiplicity of "subjects" were reduced to reading, writing, arithmetic, and geography, and one hour every day were rigidly spent at the copy-book, the scholars would be much further advanced at fourteen years of age than they are now.

But drawing can be taught so that it shall not be felt as a burden, even by children under their teens.

—In our modern books on holy living we find a great deal regarding consecration, special acts of consecration, and frequent renewal of consecration. In the "Twofold Life" (A. J. Gordon,) we read : "We make a radical distinction between conversion and consecration. In conversion we receive ; in consecration we give ; in the one we accept eternal life from God ; in the other we offer up ourselves in self-surrender to God ; in the one we appropriate the work of Christ done for us, in the other we fulfil the work of the Spirit in us.—Let consecration crown conversion, let self-devotement to Christ answer to his self-devotement to you." Now, are not the two things here made distinct, really two aspects of the same thing ? Can we receive Christ without giving up ourselves ? In conversion do we not offer up ourselves in self-surrender to God ? "Except a man forsake all that he hath he cannot be my disciple." He may be far from fully understanding all that is comprehended in this self-surrender ; but he understands that Christ and not his own will is to have the control of his being. To receive Christ is to abandon self ; trust is transferred from self to Christ. The act of faith that makes Christ yours, makes you his. You have been a usurper, usurping authority over your physical and mental powers, your time, your all ; through Christ and his cross you are made aware of your usurpation, and you hasten to recognize him as your lawful sovereign. You pass from one kingdom to another. It may be that you have an inadequate conception of what is involved in it ; it may be that you do not clearly see how the power of Christ is to be exerted in you ; it may be that in some subsequent hour you will get such discoveries as shall fill you first with grief in the consciousness of the hardness of your heart and then with rapture in the realization of all-sufficient grace ; but this does not alter the fact that in conversion Christ became yours and you became his.

—In view of the fact that consecration is made to play such an important part in our modern books on holy living, the question arises why we do not find the word in the New Testament. In the book above quoted we read : "Now nothing is clearer than the fact that a Christian gets power from God, just in proportion to the entireness of his self-surrender to God." Well, we would not put it so. The great power of God is seen in the transfer of our confidence from ourselves to Christ. The tremendous habits of a life-time are overcome in that act. "Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The promises are the avenue by which the power of God reaches us. The angels, ministers of God's power, came to Lot in Sodom and conducted him forth. The power of God comes to our weakness and helplessness ; for faith finds its life in the atmosphere of helplessness ; self-despair and faith in Christ are very close neighbours. In the 12th ch. of Romans we find "the exhortation to present our bodies a living sacrifice ;" a living sacrifice means made over to Christ ; the habitual recognition of the fact that we are his. We do not give any thing to God ; we simply cease from usurping what is not ours.

—But do we not find in the experiences of many who have been greatly blessed of God, that acts of consecration preceded the blessing, and do they not distinctly testify that when they fully consecrated themselves, the power of the Spirit came upon them ? Yes, that is the account which many give. But may not the following be the more accurate statement of the matter ? Their faith was hindered by the consciousness of much that was amiss in them, which they felt responsible to rectify and found out that they could not ; at the point of self-despair, (Rom. 7 : 24), they discover that what they were seeking in themselves they have in Christ, (Rom. 8, 2 4,) and looking to him in faith they realize to their unutterable joy the all-sufficiency of grace.

—In the book above referred to we read : "In treating thus of special acts of consecration we would interpose a caution against

written covenants with God. To yield ourselves up to him in full self-surrender is one thing; to bind ourselves to do and to suffer certain things for him is quite another. The divine nature within us may be strong enough to perform such vows, but human nature is insolvent, and all its promises are but a bankrupt's bond."

Very true; but not less true of covenants made orally than of written covenants. If written covenants bind us and make us miserable because we do not keep them, so will acts of consecration made by word of mouth. What God wants of us is to keep recognizing our own helplessness and to keep looking to Christ for the ability needed, as the branch keeps looking to the vine for nutritive juices. This is the victory which overcometh the world, even our faith. Without faith it is impossible to please God. Faith itself is the victory, not merely means of victory; because faith is the open door of the heart whereby Christ enters.

—The last number of the *Evangelical Christendom* contains an account of the Conference of the Evangelical Alliance at Ryde, with full reports of the addresses made and papers read on the occasion. We have been very much struck with the Rev. Dr. Wylie's paper on the present position, policy and prospects of the Papacy. We have seldom read anything more masterly or more deserving of attention. The most remarkable thing about the phenomenon to which he seeks to draw attention is that this great Colossus of error is preparing itself for the final effort to secure universal dominion, undiscerned and unsuspected by our highly intellectual 19th century. We feel compelled to make room for this important paper, though we can only do it by instalments.

—In the death of Dr. John Ker, the United Presbyterian Church is said to have lost her greatest preacher, and Scotland one of her most gifted sons.

—It is with great sorrow that we have heard of the death of the Rev. B. B. Scott of the Faith Mission, (Dr. Cullis's,) at Khangaum, W. Berar, on Tuesday morning, Nov. 2nd, at 10-30 a.m. Mr. Scott, with his wife and son, arrived in Bombay, October 14th, of last year, so that he had been in India only one year and 19 days when the Master's summons came for him to go up higher. We have seldom if ever known a missionary who so endeared himself to the hearts of those with whom he came in contact as Brother Scott. Most of his time has been spent in Bombay, but the last three months have been spent in Khangaum. All were delighted to have him take the lead in the Camp-meeting at Lanowli last April, and it was then evident to all that the Spirit of God rested upon him in uncommon measure. All that knew him would have said, Whoever is to be taken, let this man of God abide with us. But the thoughts of God differ from ours, and we do not doubt that God will glorify himself by this death, as he did by that of his servant Stephen. Mr. and Mrs. Scott left children behind them in America, and this greatly enhanced the severity of the trial of leaving their native land. Mr. Scott died, we believe, of fever from which he had been suffering for about a week; Mrs. Scott was laid up at the same time, also from fever. Mr. Scott believed that God was honoured by our looking to him in prayer for healing, without the use of medicines. We are told that at the last he took medicine, but probably when it was too late to be effectual.

—Next week is to be observed by Christians throughout the world as a week of prayer for young men, and the Young Men's Christian Association of Bombay have made arrangements for its observance here. On Sunday, to-morrow, it is recommended that special sermons to young men be preached at the various churches. At 8-30 p. m. prayer-meeting at the Y. M. C. A. rooms. From Monday to Friday inclusive, at 6 p. m. daily, there will be meetings for prayer as follows:—

Monday, St. Andrew's.
Tuesday, Mission Church, Girgaum.
Wednesday, Free Church, Esplanade.
Thursday, Baptist Church, Bellasis Road.
Friday, M. E. Church, Grant Road, and on Saturday, the closing meeting at the Young Men's Christian Association rooms, at 8-30 p. m.

These meetings are of course all free, and all are invited to attend them. The young men of to-day will be the men of A. D. 1900, and we know not what *arduas vias* they may have to tread before reaching the summit of this century.

—The postal-tax on a letter from England is 5 pence; on a letter from America, 5 half-pence about, that is, 5 cents. We are glad to learn that there is a prospect of the extinction of this anomaly. We trust the high rate on newspapers will also be reduced. The tax on the *Bombay Guardian* when sent to England is 75 per cent. on the cost of the paper, Rs. 4-14-0 per annum for a paper costing 6 Rupees.

—The Rev. Dr. Ninde, Bishop of the Methodist Episcopal Church of America, arrived with his daughter, Miss Ninde, by the Str. *Siam* on Wednesday last. Bishop Ninde was in Bulgaria at the beginning of last month, and held the Annual Conference of the M. E. Church Mission there. He was present on Wednesday evening at a Communion Service and Love-feast, in the Grant Road Church, and on Thursday at a tea-meeting on behalf of the Fort M. E. Church held in the rooms of the Y. M. C. A. and on both occasions made remarks that were listened to with deep interest by all present. He is expected to preach to-morrow at the Fort M. E. Church, Apollo St., at 11 a. m., and at the Grant Road Church at 6 p. m. After a day or two spent at Lanowli, for needed rest, Bishop Ninde and his daughter will proceed to Central India and thence to North India. For the sake of friends on the line of travel we may mention that the bishop expects to reach Khandwa on the 10th at 10-30 a. m. and leave at 5 p.m. for Mhow. Leaving Mhow on the 11th, Thursday, at midnight, for Ajmere he will remain at this place over the Sabbath, leaving on the 15th at 4 a. m. for Jeypore. He will reach Agra at 5 p. m. the 16th, remain till the 18th and then proceed to Delhi. Reaching Mussoorie the 20th at evening, he will leave in time to reach Lucknow November 23rd. He will remain in the bounds of the N. I. Conference till the close of their Annual Session, when he will proceed to Calcutta and thence to Rangoon and Madras.

—We are favoured with an interesting letter from our esteemed friend the Rev. Narayan Sheshadri, which reaches us too late for this issue, and we must hold it over till next week. We are sorry to learn from it of the death of Mr. Shripat Sheshadri, Mr. Narayan's brother, who wished to join Mr. Narayan in making a profession of Christianity in 1843, but was returned by Sir Erskine Perry to his heathen friends, among whom—though only partially restored to Caste—he has remained ever since.

Annual Meeting of the American Marathi Mission.

It was our privilege this year—after an interval of five years—to visit Ahmednuggur at the time of the annual Meeting of the American Marathi Mission. Thursday, Friday and Saturday of last week were devoted to the meetings which occupied five hours each on the first two days and four hours on the last. All the exercises were in Marathi. The main subject of the addresses was, "Christians the light of the world," (Matt. 5: 14-16.) This was treated by the individual speakers from different points of view and in various relations. The Rev. Mr. Bhujangrao presided. Between the addresses there was singing and prayer. The first topic, "How has Christ directed that Christians should be the light of the world?" was treated by Rev. Messrs. Sayaji and Abbott. The next: "The light placed by our Lord among Christians, not for themselves alone but for the world," Rev. Lakshamanrao. 3. "The necessity of our being born again through the Holy Spirit, in order that the light may reach the world;" Rev. Mr. Bruce. 4. "In what respect are Christians the light of the world?" 1. "In the family." Rev. Vittulrao Bhambal. 2. "In the church;" Rev. Mr. Winsor; 3. "As a teacher;" Mr. Canhoba Lukshaman and Mr. Bhau Bhagoba. 4. As a business man; Rev. Mr. Sadoba. At the close of this session, an opportunity was given to others who might wish to speak, to give their sentiments on these topics. These were the addresses at the first of the five sessions. One or two of the missionaries appeared in the programme of each of the sessions, but most of the addresses were by pastors, teachers and other members of the church. There are some twenty churches in the Ahmednuggur field, and there was a good representation from each. We need not specify all the details of this extended festival. Many of the addresses were of a practical character, and others were fitted to be helpful to those who were hungering and thristing after a closer walk with God. We are glad to state that the Rev. Ramkrishna V. Modak was able to be present and took an active part in the discussions. Harmony characterized all the proceedings. No unkind or caustic remarks were indulged in. There was much that indicated progress and development. Many of the Christians were eager to hear the Rev. Henry Fairbank, who lately returned from America, as they had known him as a boy during the years that preceded his visit to America. His address showed that he had well succeeded in retaining his knowledge of Marathi, during the years spent in school, college and seminary in the far West. Since his return a month or two ago, he married one of the daughters of the Mission, Miss Ruby Harding. The Rev. Lucas Mal-

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loba, of the Church Missionary Society's Nassick Mission, was present at the Sabha, (as the meeting is called) and took part in the exercises.

One of the novel features of the Mission was the High School; established and brought to its present state of efficiency through the energy of the Rev. Mr. Smith. It was opened in June, 1882, and has begun its fifth year with 275 pupils and with a staff of 14 teachers. A College Department is to be opened in January next, with four professors, two Europeans and two Hindoos. By handsome additions made to the building called "the Castle," suitable accommodations have been secured for the school and college. The school-room furniture is said to be superior to any other in Western India. This Institution is carried on without the aid of any subsidy from Mission funds.

Every evening during the Sabha there was a *kirttan* in the Chapel.

There were, we suppose, 600 or more Native Christians, adults, at this gathering, with an untold host of children. There was on Sunday the Communion of the Lord's Supper, a season of great spiritual refreshing. We should mention that all the proceedings of this Sabha or Annual Conference are under the direction of the Native brethren. They make out the Programme, fix upon subjects and designate the speakers; and the missionaries are very glad to have them take this charge upon them. So far as we could see, the missionaries enjoy the respect and confidence of the converts; it is very certain that the former have their time fully taken up with matters pertaining to the welfare of the latter. Mrs. Bissell, in the absence of Dr. Bissell has the charge of a district reaching to Dhond, with converts, schools and other Christian work in many villages; and Miss Sarah Hume in the absence of her brother, the Rev. Robert Hume, has the charge of sixteen villages. The Rev. Mr. Winsor, at Seroor, has a large and increasing Industrial Establishment where Native Christians are trained to various kinds of handicraft. The Rev. Mr. and Mrs. Sibley, who, as our readers are aware, lately joined the Am. Marathi Mission, have been appointed to Bhuinj in the Satara district.

NOTICES OF BOOKS AND REPORTS.

Lazarus Akhyan; sangit. Story of Lazarus in verse. The narrative of the sickness, death and resurrection of Lazarus is here exhibited in verse. There are 66 *shloks, pads, sakyas* and other Indian metrical forms. The composer is a Native Christian, and so far as we are competent to say he has poetical taste and talent. This little work would answer as a *libretto* for a Kirttan. It is dedicated to the Rev. C. Harding, M. A., of the Am. Marathi Mission, Sholapoor. Price, 2 annas.

We are favoured with "The Depreciation of Silver," by an Indian Calcutta. Cooper, Madon & Co.'s (Ltd.) Catalogue of Books. *The Kutumbmitra*, Nov.

A MAN who had a flock of sheep was asked by a friend how he succeeded in raising them. He replied "By taking care of the lambs." *Yes sir, by taking care of the lambs.*

INTERNATIONAL BIBLE STUDY.

November 7, 1886.——*John* 20: 19-31.

See last Guardian.

November 14.——*John* 21: 4-19.

JESUS appeared to his disciples, from time to time, during the forty days between his resurrection and ascension; but perhaps all these appearances together would not have made up the hours of a single day: so that he was far more abundantly absent from them than present with them, so far as his corporeal presence was concerned. His object was to accustom them to recognize his presence without seeing it; to learn the blessed art of walking with him by faith. They were thus gradually brought to understand that their great need was the powerful operation of the Holy Spirit in their hearts, enabling them to walk by faith and not by sight.

After the days of unleavened bread, Peter, John, James, Thomas, Nathanael and other disciples left Jerusalem and returned to Galilee. They were unsettled and hardly knew what they should turn their hands to next. When Peter suddenly exclaimed, I go a fishing, they agreed to join him. But they spent the whole night in vain; they caught nothing. Perhaps they thought of the night spent with similar fruitlessness three and a half years before, after which at the command of Jesus, they had caught such a quantity of fish. Here they were, back again in their former situation, and it seemed as though it were necessary for Jesus to begin his work over again.

As day was breaking Jesus stood on the shore; but they did not recognize him. He called to them, asking if they had any thing to eat. They were obliged to say that they had taken nothing. He bade them cast the net on the right side of the vessel. They did so, and were not able to draw it on account of the large draught of fishes. John (still speaking of himself as the loved disciple,) said, It is the Lord. Immediately Peter put on his fishing-coat and leapt into the sea, to swim ashore. The other disciples, getting into a small boat, undertook to bring the nets ashore. The distance was only about 200 cubits, say 100 yards. When they reached the shore they found a fire of coals and fish laid thereon, and bread. As the angel that visited Elijah under the juniper tree, put bread before him that he might eat, so Jesus shows his disciples how able he is to supply their needs without their going back to their old occupation of fishing. Still, he bids them bring some of the fish that they had taken. Having received the command, Peter joins the others in pulling the net ashore. The haul was extraordinary, no less than 153 large fishes; it was a wonder that the net did'nt break.

"Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." The language implies that they did not at once make up their minds that it was Jesus; there was at first a little hesitancy to adopt a positive conviction. For nothing was further from their thoughts than that Jesus would now and here appear to them, especially as their entertainer at an improvised breakfast. But as they sat and looked upon him and heard his words, all doubt left them; even Thomas saw that it was the Master.

"So when they had broken their fast Jesus saith to Simon Peter, 'Simon, son of Jonah, lovest thou me more than these?" This was the profession that Peter had made; he had said, They may forsake thee, yet will I not forsake thee. When the time came for his love to give proof of itself, it had signally failed. He undertook to do what Jesus had not commanded him to do; Jesus had discharged him from the obligation to join him then in his sufferings and death, saying, Thou shalt follow me after; Peter undertook it then and failed. It was a miserable collapse, and revelation of the Peter-nature. "He saith unto him, Yea, Lord, thou knowest that I love thee." Peter makes now no comparisons, he simply asserts his love, and appeals to Christ's own knowledge of the fact. But Peter might have asked himself why if Jesus knew it he should put the question? Jesus said, Feed my lambs. True love finds its readiest expression in acts. Peter was not to suppose that because Christ was no more visibly present, his disciples could no more give expression to their love in actions, in personal service. All over Galilee, especially in Capernaum and the neighbourhood there were disciples of Jesus, men and women, whose faith had received a great shock by the news of his ignominious crucifixion at Jerusalem. They were in a bewildered, wretched state, not knowing how to reconcile this awful termination of his ministry and life, with what they had witnessed of his mighty power and blameless conduct. What a chance for Peter and his companions to show their love to the Master by going from house to house and telling these discomfited friends of Jesus that he had risen from the dead and appeared to them and explained the necessity of his death. Instead of this, they all go off fishing and seem disposed to slide back into the former condition of life, from which Christ had taken them. Jesus repeats the question twice; thrice he rejoins to Peter's asseveration, the command, Feed my lambs, feed my sheep. The lambs were those of little faith, who were little able to meet the temptation to doubt which came with the news of the crucifixion. And even among those who were better established in faith, there was work for him to do, according to the Master's word, When thou art converted, strengthen thy brethren. Our Lord's object in this three-fold charge was to impress upon the disciples that they were to give proof of their love to him by seeking to be to his people what he had been during the days of his incarnation. He ceases to appear in person, that he may appear through them; for the vine does not bring forth fruit except through the disciples.

Different words are used in the Greek where our version has Lovest thou? Still we do not think that any distinction is intended. Peter was grieved because of the reiterated question. Perhaps our Lord designed in this delicate way to show that he had in sad remembrance the triple denial of his servant. Lord, thou knowest all things, said Peter. Jesus had shown his omniscience by telling Peter beforehand of the falsehood that was couching in his heart. And he now gives another proof of it by telling Peter that he should, in his old age, after a life of earnest

devotion to the Saviour, have the privilege of dying for the Master, and as the Master, upon the cross. Till then, he was to follow the Master.

The Bombay Guardian.

SATURDAY, NOVEMBER 6, 1886.

FADING INFLUENCE OF BRAHMOISM.

NOTICING some comments of outsiders on the want of organization and fading influence of the Brahmo Somaj, the *Indian Messenger* has the following frank admissions :—

There is no denying the fact that the condition of the Brahmo Somaj is very low at present. Both externally and internally it is weak, and its weakness is so great that nothing short of a strong faith in the power and greatness of truth and in the uplifting hand of God, can uphold a man in the arduous struggle for reform. We shall first speak of external indications of its weakness. In the first place, the machinery we have at our disposal for the propagation of our faith is not at all proportionate to our needs. The number of preachers and missionaries is exceedingly small in comparison with the vast field lying before us. The light of true religion has been carried to an insignificant fraction of the vast population who inhabit this land. The masses are yet untouched; so are the women. Of the educated men, amongst whom the preaching of Brahmoism has been up to this time confined, the majority are either indifferent or positively opposed to our principles and practices. Secondly, the influence that the Brahmos once exercised over the literature of the country is gradually diminishing, and they are no longer looked upon as leaders in literature. Thirdly, the position they once occupied in every form of good work in the country, also is being slowly surrendered. Formerly it was noticed even in official reports that almost every form of good work, such as the founding of girls' schools, or the starting of philanthropic or charitable societies had, in many instances, Brahmo workers at its bottom. But that co-operation of the members of the Somaj is no longer sought, and others have come forward to carry on such works without their help. Fourthly, the influence on the morality of the people that the little body of the Brahmos once exerted, has also visibly declined. There was a time when the moulding of the moral and spiritual aspirations of the rising generation of educated young men was entirely in the hands of the Brahmo Somaj, but their eyes have been diverted from Brahmoism by a so-called revival of a form of neo-Hinduism. Fifthly, the forces opposed to the spread of Brahmoism were never so strong as at the present moment.

In many respects this is a melancholy statement. Defective as even the best form of Brahmo-Somajism is, it is yet, as compared with what is called Neo-Hinduism, a system indicative of progress. We sympathize with our friends who are called to make this record. It is with no feeling of self-complacency that we recall the fact that we have all along, these twenty years, testified that India's salvation would not be found in Brahmoism. The system inculcated by Chunder Sen was an adaptation of Christianity to national pride; a desire to secure for India the reformatory and elevating principles of the New Testament without seeming to do so; as though Christianity could be herself and yet consent to be *patronized*. Eclecticism is a game that many can play it. Under the influence of Chunder Sen's wonderful eloquence many looked smilingly on while he, as from a throne of judgment, determined in what proportions of the teachings of Christ, Mahammed, Buddh, Chaitanya and Zertusht, the true system was found; but when his voice was hushed in death, the feeling of national jealousy naturally led many to repeat for themselves the experiment and bestow more honour on Hinduism than on Christianity. As we have repeatedly remarked the grandest result of the present Government of India has been the unification of India, which now, for the first time, instead of a conglomeration of States, becomes a country. The Bengallee, Marathi and Tamil were formerly as much divided as the Frenchman, Italian and German were; but a Supreme Government, an Educational system, railways, telegraphs and the English language, are rapidly giving the feeling of oneness. This has intensified the natural feeling. Again, some distinguished European writers have been lavish in their praises of the sacred writings of the Hindoos. The thought that their reception of the Gospel may be considered as a kind of tribute to the superior enlightenment of the English, powerfully influences them in their unwillingness to give heed to it, and in their desire to find in Hinduism the supply of their spiritual needs.

Babu Chunder Sen stood up as a Mediator between Christ and India, a peace-maker who should place the hand of Christ in the hand of India. He claimed that Europeans had not understood their own Christ, and that he himself was virtually the discoverer of the true Christ. And fancying that the plaudits of a few expressed the mind of India, he began to speak as though his evangel had been accepted by India. But the dose was too strong for the country, the treatment too heroic; and even before he passed away Chunder Sen found it necessary to bring in Mahomed and Buddh and Chaitanya, overlooking the fact that he crucified afresh the Lord Jesus by classing him with them. One is reminded of the words addressed by a distinguished French diplomatist to one who was thinking of founding a new religion. Nothing could be simpler, he said; just die an ignominious death on the cross for your religion; be buried; rise the third day and ascend up into heaven. When Chunder Sen died his system virtually collapsed, as regards the nation at large.

It is a mistaken patriotism that leads the people of this country to set themselves against the Gospel. True patriotism demands that they should secure for their country whatever is good, whatever is best. There is no reason at all why they should not take to themselves the Gospels in a purity and simplicity and power not known to the English. For take the English as a whole, the Christ-life is very imperfectly seen in them. There is a fulness in Christ that few know. Let us have done with national pride and ask for one thing,—Truth.

"A minister, to be successful, must get rid of all personal ambition; it is a long road for a man to get to the end of himself; but a minister has to do it."—*D. L. Moody.*

SPECIAL MISSION SERVICES IN TRICHUR AND KUNNANKULAM.

(*Concluded from our last.*)

BEFORE saying a few words about the revival in Kunnankulam, which was even more striking than that at Trichur, I will just mention two interesting particulars of the work at Ernakulam. After a service held for some Christian students and masters, the young men seemed much affected, but too shy to come to any definite point of decision in the matter of their personal salvation, and seemed rather afraid of having another service; so the matter was not pressed, but in the evening six or seven of them came to the Dâk Bungalow where we were staying, and said they were not happy, and wanted the matter settled that night—we were up very late, talking to them out of the Word of God, singing and praying with them. They themselves all prayed. Some praised God that they had now been brought into a state of peace and assurance of acceptance in Christ. Then they begged us to have another service for them, which of course we did. A public lecture was given by Mr. Row, on "*The Greatest Event in History*," in the Ernakulam High-School, under the Presidency of the Director of Education.

The masters, senior students, one of the judges, the munsiffs, and several other Hindu gentlemen, altogether about 200, were present. The lecture was listened to with marked attention. The lecturer shewed that the event in question was "*The Resurrection of Jesus Christ from the Dead*;" gave historical and other proofs, and grounded an eloquent appeal to the consciences of his hearers on the claims and beneficent effects of Christianity. The Chairman urged those present to prove all things, and expressed his full concurrence with the views of the lecturer, who was also gracefully thanked by a Hindu gentleman.

The special services in Kunnankulam commenced Tuesday, October 12, and closed on Sunday, October 17. The services were held morning and evening and often lasted 3 hours. The attendance varied from about 100 to 150. Last year the Mission at Kunnankulam was necessarily as hurried as unexpected—so the work was only half-done. This year considerable preparation had been made, and expectation excited. The blessing came at once. The people seemed terribly in earnest. There was no difficulty about inquiry meetings. The tendency was, perhaps, to weep and cry too much, or too long or too often about felt sin.

Some of the addresses, such as that on "Achan's trespass," were very searching. Some who had hardened their hearts, and resisted all efforts of their native pastor to save them, were now completely broken down. One poor woman especially, from sheer exhaustion of weeping on account of sin, had to remain some time lying down in the Church, after all had left.

Some of the testimonies of little boys and girls were very touching. One poor little blind boy, about 12 years of age, said he had been deceived by Satan, and had done many wrong things, but had now repented and found peace in believing in Jesus, and God had answered his prayer and *enabled him to bring several other little boys* (Syrian) *to the Church to hear the gospel.*

Another little boy, with eyes overflowing with tears, said, "My heart this morning was like a stone, but now I do feel I love Jesus, and desire to serve Him forever."

Another said, "I have hitherto been serving Satan, but now I know Jesus has saved me. I ask you all to pray for me. I did not like to testify, because I was ashamed, but when I heard about the healing of the ten lepers, and Jesus asking where are the nine, I lost all sense of shame and am not afraid now to bear witness of what the Lord Jesus has done for me."—Sometimes I would ask little boys why they were crying so much. I remember see-

ing at Trichur great drops of tears falling on a form, where a little boy was kneeling, and thinking how precious they were in the sight of Him who loves little children, and how they would cause joy to the angels of Heaven. In reply to my question, the lad would generally say because of my sins. What sins have you committed? I have told lies, and said wrong things, and done other bad things. It was not difficult, it seemed very easy for children thus really feeling the burden of sin, to give their hearts to the Lord Jesus, and receive Him as their Saviour. It was very beautiful to see children who had thus found peace, with happy faces, kneeling by the side of their school-fellows under conviction of sin and pointing them to Jesus. The revival in Kunnankulam was not confined to the church. One morning early I went to the house of a poor woman who was sick, a few women and a little boy came, and we had a little Prayer-meeting. I read about the woman of Samaria and applied the story to them. They were soon bathed in tears on account of sin. Afterwards in the church they found true peace. Some heathen from outstation came, and were much affected—also many Syrians. There are 10,000 Syrian Christians in Kunnankulam. We had a special service for them on Sunday afternoon, Oct. 17. About 500 assembled and sat on mats in the court-yard of a wealthy and friendly Syrian. Mr. Row preached an appropriate sermon on the beginning and ending of our Lord's Sermon on the Mount. Like a faithful evangelist he cut away from them the rubbish of rites and ordinances, and the refuge of lies, and shewed they must have CHRIST as the foundation of their faith. Some seemed seriously impressed. I exhorted and the Native pastor concluded with prayer, a Syrian Deacon present saying the Lord's prayer.

About fifty souls in Kunnankulam profess to have been truly converted to God. Many more were much blessed and stirred up. No true Christians could go through a series of services of this kind without getting spiritual good. I was much gratified that as far as I know, all those native Christians who had professed conversion last year, both at Trichur and Kunnankulam, had stood firm, and seemed to have no doubts about their acceptance, though they had had a year's spiritual experience, and could speak and did speak of their trials and temptations. But most admitted they had received much help and encouragement through these services, *e. g. Ramen* Cornelius whose conversion as a Nair Catechumen last year was so very remarkable, said that up to this time he had no doubt as to the pardon of his sin, but now he felt he had a higher blessing; he had received the Lord Jesus Christ Himself into his heart, and felt much more bold to testify of Christ, and as an illustration he said, whenever he met his heathen relatives he used to shun them being ashamed and afraid—but now he had no such fear or shame: the other day he happened to meet them, and went boldly up and entered into conversation with them, and his uncle, an ex-Tasildar, made some disparaging remarks as to why he had disgraced his family—and he replied, "They that be whole need not a physician, but thet that are sick." You don't feel your sin—buy I have found my Saviour. In token of gratitude to Mr. Row, for his services, over 80 rupees was collected in Trichur and Kunnankulam for the A. I. E. S.

These remarks on our special services, somewhat lengthy and disjointed, will, I trust, be suggestive to missionaries in their efforts to promote what seems a matter of primary importance from a missionary point of view, the spiritual life of the Native church. A dead formal Native church is a terrible hindrance to the spread of the gospel. Missionaries will, I trust, see the great value of the after-meeting and personal dealing with souls. Here the victory is lost or won. How mighty is still the power of the gospel, when applied in its naked simplicity by a consecrated and skilled evangelist to the heart and conscience. How needful it is to introduce more variety into our services, and evoke personal testimony.

J. H. BISHOP,
C. M. S., Trichur.

October 21st, 1886.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

PROPOSED REFORMATORY HOSPITAL.

To the Editor of the "Bombay Guardian."

SIR,—A movement is in progress for the establishment of a Reformatory Hospital for women. Its treatment will be for a specific form of disease, and parallel with the efforts for physical healing will be loving labours for the moral reformation of those who may have been the victims of vice. A lady who has given earnest attention to such work, has undertaken the responsibility of promoting this institution. As it will be necessary to have accommodation specially adapted for such work, it is proposed to build as soon as a site can be secured. Arrangements have been made to commence the first suite of rooms at once, provided a plot of land can be had at sufficiently advantageous terms.

Information regarding land will be thankfully received by the undersigned,

W. J. GLADWIN,
(Parel P. O.) Bombay.

Ladies who sympathize with the promotion of this Hospital may address Miss Richardson in care of the above.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m. Bishop Ninde will preach to-morrow, 11 a. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

Bishop Ninde will preach to-morrow, 6 p. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN.

Epitome of News.

SATURDAY, OCTOBER 30.

—A Bangalore correspondent says that "Courts-martial are becoming painfully frequent here. On Tuesday last General Rowlands confirmed the proceedings of four district courts-martial, in each of which a European soldier was concerned. In two cases the Court sentenced the prisoners to be discharged with ignominy. In one of these cases the prisoner was once before discharged with ignominy. In three cases the crime was insubordination to superiors."

—Something has been stated previously about the scheme for laying a submarine cable between the United States and Japan. It is now stated that the Japanese, Hawailan and American Governments, concurring in the importance of such a cable in a political as well as commercial point of view, the plans will be matured before long. The line is to be laid from America to Japan, *viâ* Hawaii.

MONDAY, NOVEMBER 1.

—*Indian Witness:* Dr. Rudisill's visit to Calcutta has been much appreciated. His missionary sermon, on the familiar words "The grass withereth, the flower fadeth, but the word of our God shall stand for ever," was a very stirring appeal. His plan, however, of going to Singapur has been completely frustrated, and after a short rest at Darjeeling, which he much needs, he will attend the quarterly meeting of the Dhurrumtollah Street Church, and then go back to Madras.

—Same: The Gurhwal Christian *mela* was held at Pauri from the 17th to the 20th October. The Rev. Dr. Waugh, Presiding Elder, was in charge of the meetings. Two hundred Christians from ten different villages were present. Five persons said they had been converted, and some twenty men and women testified that they had been greatly blessed. At the last meeting thirty persons spoke in forty minutes. A young man said with much feeling. "I used to think that a camp-meeting was for visiting, but know better now; for I have been greatly blessed." The Christian community in Gurhwal numbers 331, of whom 161 are communicants.

—*Subodh Patrika:* The Resolution of Government on the revenue survey and assessment may fairly be called Lord Reay's gift to the Kunbi. It has been issued in response to the appeal made on his behalf by Mr. Telang that the ryot be heard as to enhancement before sanctioning the settlements, and provides for it at each stage of the operation in the case of future revisions and comes into force from 1st February next in the Presidency proper.

—Sanction was received in India by telegram from the Secretary of State, a day or two back, for the completion of the Burma Railway—an extension of about 220 miles from Tounghoo to Mandalay. The commencement of operations on the spot was ordered immediately.

—Shortly before the Jewish New Year's Day, a circular was sent to a number of Galician parishes calling upon the young men to arm themselves with scythes and hatchets, and on New Year's Eve go to Lieszanoff, where a general massacre and pillage of the Jews was to take place, which it was stated had

been ordered by the diet of Lemberg and the Reichsrath in Vienna, and of which his Majesty the Emperor approved. The document, of which many copies were issued, was provided with the official seal and the well-imitated signature of the District-Governor. Fortunately the priest of one of the parishes, recognising the circular to be a forgery, immediately apprised the authorities. The writer was discovered, but he proved to be only an instrument, having acted in the pay of some unknown person.

Tuesday, November 2.

—*Civil and Military Gazette:* The latest contribution to the heap of Indian inscriptions is a collection of twenty-three from Nepaul made by Dr. Bhagvan Lal Indraji, under the auspices of the late Dr. Bhau Daji of Bombay, and edited by Dr. G. Bühler, C. I. E. Dr Bhagvan Lal Indraji, in his "Considerations on the Chronology of Nepaul," notices the mythological tendency which makes the work of Hindu chroniclers so untrustworthy. The incapacity of this poetical race for exact statement, is to-day a subject of remark among students of national characteristics; but it is more intelligible when we learn that Indian history, from the earliest ages, has had to conform to the requirements of a fantastic astronomy, and that the chroniclers have had to fit their scanty lists of kings and events to a chronology devised by priestly astronomers. Fiction is piled upon fiction, until history is buried under mythological mystery. Graven inscriptions recording gifts of villages or land were in one sense legal instruments, but even in these the irrepressible oriental passion for hyperbole broke out. They are still the most important, if not the only documents that remain for the enlightenment of those who are trying to elucidate the dim and mysterious Hindu past. It is gratifying to note the share that Hindu scholars in Bombay are taking in this most interesting branch of research. Dr. Bhagvan Lal Indraji piously inscribes his work to the memory of his master, Dr. Bhau Daji, whose name is deservedly great in Bombay. But they are not the only pundits of Western India, who have achieved a reputation among oriental scholars. We have nothing like it in the Punjab, but remain in the primeval stage. Our educated Hindus disguise the events of to-day with voluble fictions; but although our College freely distributes the honours of Oriental learning, we cannot point to a work of original historical research from the pen of a Punjab pundit.

—The *He Pao*, a Chinese paper, gives the following as the Chinese version of the origin of the Chunking riots:—

The Roman Catholic converts are really the parties responsible for the beginning of the disturbance. It is true that the military cadets, in the course of casual conversation at inns and such places, alluded to the converts' affairs in heated terms; but this never went beyond desultory talk, and never indicated any intention of raising a disturbance. When the tenor of these conversations reached the ears of the converts of the merchant class, however, these latter assembled a band of coolies armed with knives, swords and other weapons, and hastened to the cadets' quarters to seek a quarrel. The two sides began to fight, and the cadets lost eleven men killed and eighteen severely wounded. Upon this the cadets cherished a feeling of revenge which was not to be calmed They proceeded in large numbers to exact retribution, and in the execution of their design the houses of the British, French and American missionaries, as well as the residences of the foreign merchants, were involved in one common destruction. Three houses occupied by Chinese converts underwent the same fate. We hear that one convert, who is a rich man, has been arrested, and is to be tried by the District Magistrate in accordance with instructions from the Literary Chancellor. It is also said that the British Consular Resident, Mr. Bourne, was severely wounded in three places, and it was feared that his life is in danger; he is still in the Taotai's yamên under the doctor's hands. Of the other Europeans, part are living in the Taotai's yamên, part with the District Magistrate. Dr. Gregory, H. B. M.'s Consul at Ichang, has telegraphed a summary of the occurrences at Chungking to H. B. M.'s Minister at Peking. It is further reported that after the outbreak the necessaries of life required by foreigners were not to be bought for love or money; Mr. Consul Gregory accordingly told the Hankow Consul to send up an assortment of eatables and clothing at once by the s.s. *Kiangtung* from Hankow to Ichang to be forwarded to the Prefect and Taotai at Chungking for distribution among the foreigners.

—*Indian Chr. Herald:* The presence and stay of the Rev. C. H. A. Dall, the Unitarian Missionary, in India, has been to us an enigma and a riddle. We could not understand it; why did he come to India? Why was he remaining in India? The riddle is solved by a paper republished in last week's *Liberal*. It was mainly if not altogether on the score of health. He could not enjoy health in America, his native country; in Bengal he could. There is one other solution of the riddle given, or as his Unitarian biographer explains,—"There was another circumstance which made life easier in Bengal than in America. He was his own master; no man dictated his methods; no association criticised his work." His continued separation from his wife and family is also explained by the same writer:—"It was impossible for his wife and family to go to India with him. At no time did he ever receive more than 1,400 dollars a year [*i. e.* about Rs 300 a month], a sum utterly inadequate to the support of a family in Calcutta,—nor could his mission have been sustained except by the aid of wealthy relatives and friends," a statement not very creditable to the American Unitarian Association. But we believe a good many families are living in Calcutta upon incomes less than Rs 300 a month. Some will ask why did not the Unitarians support their missionary more liberally both by men and money. Mr. Dall did not want another man. He did not approve of sending another missionary. Further—"The motives which prevail in evangelical churches to the encouragement of Foreign Missions find little support among Unitarians;" nor do any other motives, powerful or good. Hence no Unitarian Foreign Mission or missionary.

Wednesday, November 3.

—The Duke and Duchess of Connaught reached Lahore on the 2nd. The Viceroy was already there.

—*Times of India;* Lahore, 2: The Afghan Boundary Commission arrived at Peshawur this morning, all well.

—The destructive forest fires which so frequently occur across the Atlantic are in some cases attributed to pine resin exuding from the tree, which is often of lens shape, and before it thoroughly hardens is frequently of crystalline clearness. It is surmised that, while in that condition, a resin lens may focus the sun's rays upon some light twig or resinous point, and so start a blaze that quickly consumes a forest.

—*Bombay Gazette:* The Bombay University authorities are taking every precaution during the present examinations against a repetition of the regrettable episode of last year. The examiners hand in the manuscript of their papers to the Registrar at a prescribed hour on the afternoon preceding the day for which they are set; the type is set up during the night, and from the time at which the typographic composition is completed to the distribution of the papers amongst the candidates the printers are kept under lock and key.

—Same; Rangoon, 2: Mr. Henry St George Tucker, B C.S., Commissioner of Ningyan, died the day before yesterday of cholera.

—Tosti, the composer of "For Ever and for Ever," has a salary of £4,000 a year from one firm of publishers simply to furnish them with a few songs in each year. Hutchinson made £17,000 from the sale of one song and £12,000 from the sale of another, these two being "Dream Faces" and "Ehren on the Rhine," respectively. But then Hutchinson is his own publisher. D'Oyley Carte, Sullivan, and Gilbert are believed to have made about £30,000 each from the "Mikado."

—We acknowledge, with thanks, receipt of the *Indian Railway Travellers' Guide* for November, published at the *Bombay Gazette* Office. Price, 8 annas.

Thursday, November 4

—*Times of India:* The safe return of the Afghan Boundary Commission, after its protracted wanderings in the wilds of Central Asia, is an event of no small political importance, and we are glad that it is not to be allowed to pass without official recognition. The occasion marks a distinct advance in the consolidation of our alliance with Afghanistan, and emphasizes the welcome change which has come over the feelings of the population of that country towards ourselves. The mission, which two short years ago was compelled to make a wide detour and pass through a trackless desert in order to avoid Afghan territory for fear of exciting fanatical outbursts which would endanger the safety of its members, returns to India by way of Cabul, not only in perfect safety, but with a remarkable display of cordiality and friendship from the Ameer and his people. When we recall the lugubrious prognostications of the evil which it was said would attend the adoption of this route, there is special reason for congratulation that the Government selected it.

—The Str. *Surat*, with English Mails, left Aden for Bombay, Wednesday, 1 p. m.

—*Times of India;* Rangoon, 3: Mr. Gleeson, Assistant Commissioner, Mingin, on the Chindwin River, was murdered on the 26th October by rebels, who surprised his camp at midnight. He had twenty rifles and Burmese police who are all supposed to have perished.

—*Bombay Gazette;* Rangoon, 3: The report of Mr. Tucker's death, although from official source, proves incorrect. He arrived at Ningyan from Yemethen on Monday.

Friday, November 5.

—*Overland Mail*, Oct. 15: An extraordinary conspiracy has been discovered in Vienna which had for its object the firing of the capital (more especially the extensive timber yards), and in the confusion thus caused to blow up the public buildings and attempt the lives of the imperial family. The plot was to have been carried into effect on the night of Oct. 3-4, but an anarchist at Prague, who was in the secret, betrayed it to the police, and the day before seventeen of the leaders were arrested, though one of the most dangerous, who had once before been expelled from Vienna, escaped.

The *Times'* correspondent at Rome thinks there is every prospect of an early outbreak of hostilities between the Church and the State.

The Chicago Criminal Court has overruled the motion for new trials in the cases of the anarchists convicted of murder in the riots of last spring. Spies, Schwabe, and others made speeches opposing the Court's ruling, and exhibiting a spirit of defiance. The Court, however, sentenced Spies, with six others, to be hanged, and Neebe to fifteen years' imprisonment.

The more enthusiastic Socialists are boasting that at the present moment there are thousands of men in London who meet regularly

to practise drill. They even talk of their ability to put a hundred thousand men into the streets. That, no doubt, is all rubbish. But it is certain that the more moderate of the Socialist brethren are apprehensive that the sedulous and secret teaching of the enthusiasts is telling dangerously upon East End poverty and East End ruffianism.

—Deaths last week, 421.

—*Times of India:* "Following a custom which has come to be recognised as a necessary part of the Viceroy's functions the Earl of Dufferin has commenced his cold weather tour. He paid a short visit to Bahawulpore at the close of last week, and at a banquet given in his honour by the Nawab on Saturday evening he made, as he was in duty bound, a complimentary reference to his host. He said that the Nawab's State occupied a most important geographical position, and he was certain that on the whole of the North Western Frontier there was not a more loyal tributary of the Queen-Empress than his Highness. This was a high compliment, as the native princes of the North-West are undoubtedly staunch upholders of the British Government, and in time of trouble they would be valuable allies. The Viceroy at Lahore, whither his Excellency proceeded on leaving Bahawulpore, had an opportunity of renewing the acquaintance of many other native princes of Northern India who had gathered there to meet him and to take part in the ceremony of laying the foundation-stone of the Punjab Chief's College. This institution, which is designed for the education of the scions of noble houses in the Punjab, will be conducted on the lines of the Mayo College at Ajmere, the Rajkumar College at Rajkote, and the Daly College at Indore, and will, it is hoped, do as much good for the princes of Northern India as those institutions have accomplished for the aristocracy of the provinces from which they draw their pupils."

—Sir Frederick Roberts and staff left Calcutta for Burmah yesterday.

—*Times of India*, Indore: Dewan Bahadoor Raghonathrao has accepted the Prime Minister's office at Indore offered him by his Highness Maharaja Holkar. He is shortly expected here. The appointment has given entire satisfaction, as Mr. Ragonathrao was very popular when he was Dewan in the late Maharaja's time.

Rao Bahadoor Nana Morojee's term of office having expired he is permitted to retire from the Maharaja's service with grace, and has left for Bombay. Maharaja Holkar and the Indore people greatly sympathise with Mr. Nana Morojee in his affliction, caused by the sudden death of his eldest son.

—A Mahomedan was sentenced to six years' rigorous imprisonment at Madras on Monday for cutting off his wife's nose. The unfortunate woman was only 16 years of age, and had been married to the prisoner ten months.

—*Bombay Gazette:* The following are our closing rates:—

		per rupee.
Bank Bills on demand		.....1s. 5 19-32d.
Do. Telegraphic Transfer.		1s. 5 9-16d.
Do. 3 months' sight		.....1s. 5 23-32d.
Do. 4	„	.....1s. 5⅝d.
Do. 6	„	.....1s. 5⅞d.
Credits 3	„	.....1s. 5 13-16d.
Do. 6	„	.....1s. 5 31-32d.
Documents 3	„	.....1s. 5 27-32d.
Do. 6	„	.....1s. 5 1/6d.
France 3	„	.....1s.88.
Do. 6	„	.....1s.89½.

God will at last see what opportunities the world had, and what opportunities it neglected; and He will sit down on the white throne to see the old world weighed, and will see it rise in the balance lighter than a feather.

Selections.

LETTER FROM BISHOP TAYLOR.

Bishop Taylor writes, S. S. *Nubia*, off Kabinda, May 20th, 1886:—*Dear Bro. Grant:*—I wrought on 7 hours per day with Bro. Benoit till Friday, the 14th, when we came down by canoe to Mayumba. I never worked harder in my life than during the last two months, with axe and grubbing hoe, scythe and pit-saw, and never before had better health, not even a headache for five minutes. Well, the *Nubia* was due in Mayumba on Saturday, the 15th, but the Lord kindly gave me a couple of days needed rest, and at 8 p m, Monday, 17th, I went aboard and had the indescribable happiness of meeting our noble band of 26 new missionaries. We wanted a man and wife for Mamba. The steamer had to go off in 3 or 4 hours the same night. I had no time to read a single letter, but got a list of the names of our party. Dr. Smith and family were too many for Mamba; Bro. and Sister Cooper would suit very well, but Sister Cooper was approaching confinement and would need medical aid and preferred Dr. Smith as her physician; Bro. and Sister Elkins rather old to master French, as their key language for missionary work, the French requiring the schools to be taught in French; Bro. and Sister Myers (Miss Brittain) were booked for Dondo, so we could get no married couple from that company for Mamba; Miss Kildare is a teacher in French and just the one for preceptress of our Mamba school, but I could not appoint her with a single man. So I appointed her preceptress and Miss Cliff matron and housekeeper and Bro. A. Sortore I appointed as superintendent of the farm, and the farming department of our industrial school, Bro. Benoit being preacher in charge, superintendent of the school and of the house building department. They cheerfully accepted their appointments, hurriedly gathered up their baggage and left. We weighed anchor and got off to sea about midnight. No one anticipated any of those appointments, but all say they were of the Lord. I am weeping for joy as I get acquainted with these dear people, manifestly called of God to this service. My prayers are answered. Glory to God! I have since appointed Dr. Smith, his wife and 4 children to Nhangue-pepo, also Bro. and Sister Cooper, till they shall be prepared for fields that may be opened by the Lord. Bro. and Sister Myers I have appointed to Dondo. Bro. and Sister Elkins and 11 young men will D. V. accompany me up the Congo.

We have orders from the Congo State Committee in Brussels to those in authority here, to give us and our freight free transit for 80 miles to the head of steam navigation to the lower Congo, thence we walk and men carry our stuff 235 miles by land to Stanley Pool. There is no help for this until the Congo R. R. is built. The Baptist steamer *Peace* of 15 tons was carried up in 800 sections, and the Henry Reid was carried up at a cost of £2,000. The steamer *John Brown*, so generously tendered to our committee, is not built in sections, and if she were so built, I could not consent to any such expenditure in the hope of returns at all commensurate with such an outlay. Bro. Teter examined her and finds she is well built and has a fine appearance, but her boiler is very much out of repair and her helm needs some fixing, and it rests with the committee whether they will undertake the cost of repairing her at Sierra Leone. When D. V. I may return to Liberia I may see the possibility of utilizing the *John Brown* for God on that coast. If our noble friends of the American Board will in that case renew their kind offer, we could then have the *John Brown* marching along to the tune of our great redemption song. This ship has been greatly crowded with passengers, but our people were put in with a German Baron and other distinguished passengers, on a par with them, 1st class passage, we paying but £25 instead of £35 per head. Capt. Davis has been kind as a father to all our people, and they will not forget him; we will all sign a paper expressing our appreciation of his kindness. We don't appear to have a weakling among us. Angola wanted a lot of ladies and some young men from home, so I have written Bro. Withey to ascertain the remaining needs of the different stations and the capacity and good will of each to give homes to such as may come to study the language and get ready for an advance into the farther interior regions, and to send the results of his inquiries to you. I have been figuring and I find that you cannot get his statement in time, so that I think it will be safe to send 4 young ladies in care of a good man and wife. If they could sail by the middle of August they would reach Nhangue-pepo before the rains. When we get a few more lines of stations opened we can have you send 10 or 15 per month, but now when I am far inland out of sight and out of hearing for months at a time, that can't be done. We could in a few days plant an important mission station at Kabinda where we are now discharging a cargo of coal, but we can't stop now. We may get the use of the little steamer *Henry Reed* on the Upper Congo. If not, it don't matter, we can build a schooner and meantime found a good receiving station on the Congo. The English Baptists have no station above Stanley Pool, hence they have no use for their steamer except to explore. The Livingstone Inland Mission have but one station above the Pool. Our business is not to explore. We prefer a few stations without a steamer than a steamer and no stations.

Wm. Taylor.

May 21st—Since writing the above, I have made a change in the appointments. I have left 3 men at Kabinda, a town of 10,000 population, the most healthy site on the coast. There was no mission there. It is a very important place for a station, and now is the time to secure a pre-emption right to it. I appointed Rev. L. Judson, M. A., and Geo. R. Thompson, both coloured. I hope they will make a good score, for the black man, Archer Steel's father, put him under Judson's care, so I left him also at Kabinda. I gave them letters to the Governor, with Portuguese, and other credentials, and quietly left them to master the situation and the native language, and prepare themselves for effective work in the mission and industrial schools that we hope to establish there in the near future. Our people are all well, and in high-toned enjoyment. We are now in sight of Banana. Glory to God. Love to all.

Your Brother,

Wm. Taylor.

(*Chr. Standard*)

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS.

By Rev. J. A. Wylie, LL.D.*

These five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses. Looked at on its political side, the Papacy is seen to be undergoing a process of decay: its political props have been mouldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in power.

The Papacy these centuries past has been perfecting the chain of its dogmas, laying deeper and broader the foundations of its authority, and riveting its hold upon the human

* A paper partially read at the meeting of the Evangelical Alliance at Ryde, September 21.

conscience: in short, its career has been not unlike that of man himself, when his body decays by lapse of years, while yet his mind grows in moral and intellectual strength. The body of the Papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a god-like strength.

The Papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendour undimmed, for a century longer. In the days of John Wicliffe —whose colossal figure stands at the parting of the ages, marking the point where modern times begin to dawn—the first great blow was dealt the political power of Rome. Then it was that the famous schism fell out. There were not one but three Popes, each claiming to be the true successor of Peter, and the real Vicegerent of God, and each anathematising the other as an undoubted impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the Papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

The next stroke that befel the Papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French Church in a considerable amount of independence of the Papal See and to the same extent abridged the Pope's power in that influential kingdom.

There followed the Statutes of Provisors, of Premunire, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy; inasmuch as in few countries of Europe had the Pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England. There came next the

GREAT ERA OF THE SIXTEENTH CENTURY.

The numerous and sore disasters which the Reformation brought with it to the Papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its sceptre. It was labouring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the Church of Rome. Her priests were massacred; her revenues confiscated; her dignities cast down; the very chair of her Popes was for a time suppressed;—a cup all the more bitter that papal hands held it to her lips and compelled her to drink it.

The hurricane passed, and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, and restoring the Church to something like her former estate. But the calm was treacherous. We have seen in our own days the work of despoiling the Roman Church resumed. One Italian province has been torn from the Papacy after another, and last of all, we have seen the top-stone put upon the political humiliations of that Church in the loss of Rome, the throne of her temporal dominion, and the chief seat of her spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political Papacy in ruins; but out of its ruins there stands up a vast spiritual colossus! Its feet more firmly planted on the earth, and its head lifted higher into the heavens than in any former age.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the Papacy. Its great strength lay not in the array of princes and kingdoms that stood round it, but in its inner principles. It was these, and not the swords and faggots at its service, which enabled it to blind the understanding, to affright men with imaginary terrors; to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral serfdom. But the world did not understand this; and now God is about to give us a new experience of the Papacy. He has compelled it to come out of its political organisation: to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual Papacy which all along was the world's oppressor?

OUTWARD DECAY: INWARD GROWTH.

This brings us to the second branch of our subject, namely, the growth and consolidation which has been going on within, contemporaneously with decadence in the exterior of the Papacy. The increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the Papacy from the beginning was to be as God, and to rule all men with a divine and infallible authority. It has never lost sight of this great idea, it has never parted with the hope of realising it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth; that laws, institutions, and dynasties are mutable, that thrones may be lost by weakness or overturned by revolution, but that principles are eternal; and therefore never did it suffer check or defeat outwardly but it cast itself anew upon its fundamental and abiding principles; it refurbished and perfected those ethereal weapons, which alone could give it such a conquest as it aimed at achieving. But for this, the Papacy would have fallen long ago: it would have disappeared with the medieval kingdoms amid which it arose. But so far from this, while its companion monarchies are in the grave, the Papacy still flourishes; and here it is, engaged in a great muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with Liberty and Christianity than it ever yet waged.

Let me briefly describe how this has come about, and at the same time offer a forecast of what it is likely to end in. The late pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development. Conclusions to which the Papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas, and marshalled in hostile array against modern society. This was the lifework of Pius IX.—I mean of the doctors and Jesuits of the Curia; for, personally, the Pope himself was not equal to so great a labour. And for what end was this work undertaken? Not merely to recover the temporal sovereignty—in other words, the Papal States—a comparatively small matter; but to put the Papacy in a position to resume that far vaster temporal supremacy which the Popes of the middle ages had exercised over the whole of Christendom.

THE SYLLABUS, AND INFALLIBILITY.

In order to this it was necessary, first of all, to set full before the world's eye, and fix deeply in the world's belief, the idea of a divine Vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom He had qualified to bear so great a burden by the superhuman qualities with which He had endowed it. Hence the two great outstanding acts of the late Pontificate: I mean the proclamation of the Syllabus and the Infallibility. The first, the Syllabus to wit, is a storehouse of the laws of the Church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny that absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman Vicegerency which, according to Papal teaching, God has set up upon the earth.

And what now is the work in hand for which this vast and careful preparation has been made? That work consists of two parts: the *first* is to combat the Revolution: the *second* is to restore the Christian State.

As regards the Revolution, which the Church of Rome declares it is one grand branch of her work to combat, it is necessary to have a correct idea of what she means by "Revolution." In the Papal vocabulary words do not mean the same things which they do in ordinary speech. The term "Revolution" in the mouth of the Pope does not denote the atheistic and destructive doctrines of Communism and Socialism, as one might suppose: Revolution in Papal phraseology is but another name for Constitutional Government. This the Pope denounces as Naturalism: because it is government on the natural principles of reason and equity, and because it brings two execrable impieties, as the Pope holds them, *in its train: toleration of opinion and liberty* of conscience. The German Empire is a revolution; the French Republic is a revolution; and the kingdom of Italy, with Rome for its capital, is the greatest revolution of all This is the revolution that Rome is to combat, holding it to be a wicked and blasphemous rebellion against God, and his Vicegerent on earth.

(To be continued.)

THE RIOT IN WEST CHINA.

BY GEORGE B. CREWS, M. D.

THE riot which began here July 1st, and is yet spreading through the province is doubtless the outcome of hatred of the Roman Catholics and foreigners. According to a proclamation issued by the highest official of the district, the riot was precipitated by English and American missionaries building foreign houses in prominent localities in the country. This may be true; but the true cause of the riot was an old and deep hatred against the Roman Catholics, augmented by the rather progressive policy of Protestant missionaries. The rioters gave warning, June 28th, by placards, that they would destroy the American houses above the city on July 2d.

The first demonstration made was the forcible entrance of Mr. Copp's premises, which are near the new American property. About twenty men rushed in and began to plunder. When Mrs. Copp remonstrated, one drew a large knife and motioned her to stand aside. This occurred about ten o'clock in the forenoon. Soon after this a few stones were thrown against the China Inland Mission premises in the city; but this was stopped by the police.

At three o'clock p. m. the riot began in earnest by a general rush on the C. I. M. premises. The attack was led by military students, and the house was literally pulled to pieces over the heads of the missionaries, one of whom was sick in bed. Most of the property was destroyed on the spot. When they had thoroughly wrecked this place, the mob made a rush for the fine Catholic Cathedral

and other important places of worship belonging to the Catholics; and at the same time a party attacked Mr. Bourne's residence (Mr. B. is the British Resident here.) This gentle endeavoured to evade the mob and reach the Catholic premises; but his chair was carried right into the midst of the rioters. His chair was recognized, and soon dashed to pieces with stones. The officials, hearing of his danger, came at once to his aid; but they were powerless to keep away the angry mob. They, as well as Mr. B., were struck to the ground with stones. Finally, Mr. B.'s teacher covered him up with Chinese clothes, and he was carried out of further danger under guise of a wounded rioter. The buildings on the Catholic's premises were large and elegant, and held the mob until about six o'clock, when they made for the American Methodist Episcopal Mission property, but a short distance away. This was soon looted and broken down. The missionaries in most cases called chairs and fled to the yamen. Chairs were brought to the M. E. Mission by local constables just as the mob was about to attack it.

Missionaries were secreted in different parts of the city, and during the night were all brought to the district magistrate's yamen, Mr. Bourne and the Romanist priests being taken to the Tao Tai's yamen. About seven o'clock the Catholic buildings were fired and entirely consumed.

The following day a general raid was made on native Catholics of wealth and influence, breaking up and looting their premises. One of these, Lo Paoz, anticipating the attack, had hired men to help him defend his home. The mob was determined to force the entrance and kill Mr. Lo, and secure large booty of silver which was known to be in his possession. He succeeded in keeping out the mob, killing about twenty of their number. Finally city troops were called out and order was partially restored.

Probable losses are about as follows: Roman Catholics, $160,000; American Mission, $40,000; English Mission, about $15,000. Immense losses have been sustained by native Catholics all over the country. All Americans are expecting to return to some port on the lower river, as are all the English but one. The officials, in calling for estimates of losses, excepted real estate, demanding that the country property be given up and other sites taken in exchange.

A revolution and general uprising is feared, and troops are arriving.

CHUNGKING, CHINA, July 7th, 1886.—(*Independent.*)

HOW A STATE OF ENTIRE SANCTIFICATION MAY BE RETAINED.

THERE are many, who once enjoyed the blessing of Perfect Love who have lost it. Some have received it several times, and, after all, are now without it. The conditions of retaining Perfect Love (like the conditions of retaining Justification) are the same as those by which it was obtained; namely, a complete submission of the soul to God, up to its present light, and ample faith in Christ for present salvation. This submission and faith, graduated by increasing light and grace, must continue through life, if Perfect Love be retained.

1. In order to retain the witness of the Spirit, and continue in the light of purity, you must confess it. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The fear of man often hinders people from confessing. This fear, which brings a snare, must be overcome. Many have resisted the Holy Spirit, when they ought to have confessed the blessing; and by doing so, they have lost it. Confessing Entire Sanctification does not exalt self; no, it humbles the soul, and gives glory to God. The call for clear witness, and specific testimony, for Holiness is more imperative in some places than in others, as in many places the witnesses of Perfect Love are very scarce, and greatly needed.

2. To keep it, you must maintain a continuous entire consecration. "The altar sanctifies the gift;" and it is only when our all is upon the altar of consecration, that we can be in a state of sanctification. No part of the price can ever be taken back, if we would retain the witness of Perfect Love. Your consecration must be complete up to your present light and duty, through all your life; and you will have occasion to watch yourself, and guard this point thoroughly. Any failure here will be directly against you. Keep, I pray you, all on the altar.

3. To keep Full Salvation you must continue to believe. "The just must live by faith" We "are kept by the power of God through faith, unto salvation." As soon as people give up believing, they presently lose the blessing; it is no wonder, for "we stand by faith." Sanctified Paul said, "The life which I now live in the flesh, I live by the faith of the Son of God." Faith is the vital bond between the renovated soul and God. By it we are to abide in Christ, as the branch abides in the vine.

Lady Maxwell says, "The Lord teaches me, that it is by simple faith alone, that I can either obtain, retain, or increase with regard to any gospel blessing."

4. To keep it, you must live constantly in the spirit of self-denial. We must deny ourselves of everything sinful, and also doubtful. "And he that doubteth is damned [condemned] if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Thousands have fallen by lawful things. It is not expedient for a sanctified soul to indulge in every gratification, which is not expressly forbidden in Scripture. We are to "abstain from all appearance of evil."

5. To keep a clean heart you must live in the spirit of watchfulness constantly. Said Jesus, "What I say unto you, I say unto all, watch." Watch over your heart and keep it "with all diligence." Watch over your lips, and be jealous of your tongue; and guard against a light and trifling spirit, by which multitudes have fallen into darkness and ruin. Watch for seasons of prayer, and special communion with God. Watch for opportunities of doing good, and for receiving good. Watch against the allurements of the world, and against everything that is sensual, and has a tendency to lull the soul to sleep. Watch against temptations, and resist them in a moment—steadfast in the faith. "Be sober, be vigilant, because your adversary, the devil, is a roaring lion, walking about, seeking whom he may devour."

6. To keep it you must be faithful to the teachings and drawings of the Holy Ghost, "For as many as are led by the Spirit of God, they are the sons of God." We must follow the Spirit of God let the consequences be what they may. The Holy Spirit will remind you of duty; you must instantly obey. The Spirit is very easily grieved, and you must promptly attend to all His teachings, or you may in a moment forfeit full redemption. His chosen emblem is the tender dove; and it will take its flight if its gentle monitions are not heeded.

7. To keep it you must read the Scriptures daily. The word of God is the voice of the Spirit. It is grieved when the truth is neglected or slighted. The Bible is soul food Perfect Love will require some food every day. If you do not feed it with the Bible truth it will die. Holiness furnishes a strong appetite for spiritual aliment. Those who have been the clearest in Perfect Love, are those who have paid the greatest attention and deference to the word of God.

The Bible is a well of living water; you will need to draw water daily out of this well of salvation: you can't drink it dry. The Bible is your chart and compass, and you will have occasion to examine it daily.

8. To keep the blessing of Perfect Love you must constantly aim at growing in grace. There is no standing still in religion. If we are not advancing, we are retrograding. Many people have lost the blessing by not pressing after a greater fulness. Christian Holiness secures the best possible preparation for growth in grace; and there are heights, and depths, and lengths, and breadths of the love of God to which we must be constantly aspiring. If we do not press after them, we shall be likely to go backward, and lose what we have before attained.

John Wesley wrote to Adam Clarke, "Last week I had an excellent letter from Mrs. Parsons, a glorious witness of Full Salvation, showing how impossible it is to retain pure love without growing therein."

9. To keep it, you must live constantly under a sense of the presence of God. Always remember, "Thou seest me." You are watched by an eye a million times keener than the eyes of angels; that awful eye is the eye of God. If you knew a legion of angels were watching you every moment, how carefully you would stand on your guard, and take care to act rightly. O remember you are in God's immediate presence, and His guarding eye will keep you safe

10. To keep it you must lead a life of prayer. You must be a man of prayer. Pray early in the morning, and if possible, remain on your knees for thirty minutes. This will prepare you for the day. Stay with God in prayer—stay until He melts you, and then stay when you are melted; and plead with God, and He will answer, and you will get changed and transformed and renewed.

11. To keep it you must labour hard for the salvation of sinners. It is the nature of Perfect Love to lead you to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will cool down into apathy and indifference, and you will lose the evidence of Entire Sanctification altogether. When your heart yearns over sinners, go to God and pray, and go to sinners with manly sympathy and you will find it an excellent means of grace to your soul. It will be a holy oil that anoint you. Mr. Wesley says, "One great means of retaining what God has given, is to labour to bring others into this grace, and to profess it to all mankind."

12. To keep it you must oppose sin of every kind, without any compromise. Like your Lord you are to show it no quarter at any time, or any where, either in or out of Church. In respect to sin and Holiness, it is especially true that "no man can serve two masters." You must know no exceptions, either in high or low places, in great things or little things, among enemies or friends. Your duty is plain, —"Abstain from all appearance of evil."—(*Bible Standard.*)

HOW TO WRITE BRILLIANTLY ABOUT A FOREIGN COUNTRY.

THE art consists simply in flattering the patriotic jealousy of your readers by a remorseless satire on the foreigner. As there is always much that is ridiculous in every country, and a fearful amount of most real and undeniable evil besides, you have only to show up one or the other in the pitiless glare of day. A fine contrast may be produced by hiding your own faults and exhibiting those of your neighbours.

The foreigner may be effectively dealt with in two ways. He may be made to appear either ridiculous or wicked. The satire may be humorous, or it may be bitter and severe. The French, with their lighter temperament, take pleasure in making the Englishman absurd,

The English, on their part, though by no means refusing themselves the satisfaction of laughing at their neighbours, are not disinclined to assume a loftier tone. It is not so much what is obviously ridiculous in French people that repels as that which cannot be described without a graver reprobation.

A writer cannot acquire experience in his profession without discovering that the spirit of justice is the greatest of all hindrances to effect. *Just* writing does not amuse, but malevolence can easily be made entertaining. What is less obvious is that Justice often puts her veto on those fine effects of simulated indignation which the literary advocate knows to be of such great professional utility. It is a fine thing to have an opportunity for condemning a whole nation in one terrible comprehensive sentence. The literary moralist puts on his most dignified manner when he can deplore the wickedness of thirty million human beings. It is ennobling to feel yourself better and greater than thirty millions and the reader too has a fine sense of superiority in being encouraged to look down upon such a multitude. Justice comes in and says: "But there are exceptions, and they are too numerous to be passed over." "That may be," replies the Genius of Brilliant Literature, "but if I stop to consider these I shall lose all breadth of effect. Lights will creep into my black shadows, and I shall no longer appal with gloom. I want the most telling oppositions. The interests of art take precedence over commonplace veracity."

And there is such tempting safety in effective untruth about foreigners! A clever Frenchman who sets to work to compose a caustic, superficial book about the English or the Germans is well aware that his readers will never study any answer to his statements. He knows that the secret of success is to make the foreigner either odious or ridiculous. It is not long since a Frenchman wrote two silly little books about the English, treating them in that lively style which is always sure of popularity. Nearly at the same time another Frenchman, more careful and more serious, published a volume on the same subject, which, though it contained a few unintentional errors, was on the whole likely to be instructive and useful to his countrymen. The flippant little books had an enormous sale; the instructive book had but a moderate circulation. The rule holds good for a paragraph or a sentence as well as for a volume. An unjust brief paragraph, with a sting in it, has a far better chance of being remembered than a duller but more accurate statement of the truth.—(*Philip Gilbert Hamerton in July Atlantic.*)

A RITUALIST'S EXPERIENCE.

THE following is an outline of a remarkable statement of his personal experience, given at the Ayr Conference by Mr. G. H. Somerset Gardner:—

He said—I was brought up a Ritualist, and knew nothing of the Word of God. I was taught by my priest that, in order to get salvation, I had to be baptised, and I was baptised by a friend of mine, the Dean of Carlisle. Then I was confirmed, and later was prepared for the sacrament of the Body and Blood of Christ. I partook of the Sacrament frequently, often walking 9 or 10 miles fasting to receive what I believed to be the Body and Blood of Him who died for men at Calvary. I performed penances, prayed seven times a day, lashed myself in my own room in presence of a crucifix and smoking incense; but all failed to give me rest, and I was on the point of preparing for a life of religious retirement to secure my soul's salvation. Just then I yielded to the invitation of one whom I despised, and attended a meeting of a people whom I also despised. It was a small meeting—only 15 were present; but there, on my knees, God opened my eyes, and showed me I needed to be born again. My soul-agony for a time was great, almost leading to self-destruction. Out of doors one day, at ten minutes to seven, the truth dawned upon me that it was not by works I could be saved; that Jesus had said—It is finished. I repeated twice over the words, *I can believe that Jesus died for me.* The second time light broke in upon my darkness, my soul entered into liberty, I was saved. I went and told my parents. Their opposition was fierce, and latterly I was told I must give up my religion or leave my home. Persecution grew severe, and I was forced to quit my father's home, without any means of support, as I had not been trained to any business or profession. I went forth trusting God, and took up my abode in an unfurnished room, which cost me 1s 6d per week, but amid my sorest trials my heart was kept in peace, and I could sing—

"I'm but a stranger here,
Heaven is my home!"

God has been faithful to His promises up till this hour.—(*Reaper.*)

BE SURE YOUR TRUTH IS TRUE.

MANY persons think that nothing in life can be plainer or simpler than to tell the truth. All that they deem necessary is conscientiousness. If only the desire to be truthful were concerned it might rest purely on moral grounds; but when we also consider the act itself we find that it includes some cultivation of the intellectual nature as well as the moral. Men talk fluently of many things of which they know but little, or perhaps nothing surely, and of course in these at least no mere wish to be truthful can enable them to be so. Perhaps they discuss people whom they only know superficially, and pronounce upon their characters or actions without either the insight or the sympathy needed to understand them. Or the questions of the day are canvassed, and hasty decisions uttered, which after events compel them to retract. It matters not what is the subject under discussion; if they pronounce judgments or assert facts on points upon which they are not thoroughly well-informed they violate truth however much they may think they honour it.

A habit of accurate observation is no less needed for perfect truthfulness. Few people know how to look or how to listen. The eye and the ear need training to distinguish what may be seen and to appreciate what may be heard. The attention needs to be aroused and fixed, the power of concentration needs to be exercised, the flagging interest needs to be stimulated in order that even tolerably correct impressions should be made upon the brain. The lack of all this is patent among us. How many after looking upon a landscape or a picture, or even upon an exciting tragedy, can form any adequate representation of it in their own minds? Or on listening to a simple story which has affected them, or a conversation which has interested them, or an eloquent speech which has thrilled them, how many can so recall its main features in exact order as to enable them to give a fair portrayal of it to others? Yet this must be done if they would truthfully repeat anything they heard. Necessarily such accounts at the best can be only partial and limited, as are their powers; but if those powers are not exerted, or are only put forth in a loose or languid manner, they cannot hope that partial account shall be worthy of credence.

Then, too, there is a host of prejudices, of preconceived opinions, of hopes and wishes, that hide the truth, unless men are on the alert to tear away the veil. They see and hear the things they like best, or those they wish to be true, while the rest are easily ignored or forgotten. Thus things become coloured and distorted and of course retain that untrue form and colour in the recital. It is very hard, though not impossible to become aware of this danger, and to guard against it by extreme watchfulness and self-restraint.—(*Public Ledger.*)

Miscellany.

—A pastor of a church, who took seriously to heart the criticisms which his congregation used to make on his sermons, opened out his mind to a brother pastor of a neighbouring church and said; "My brother, you have no idea of my troubles; and one of the greatest is that my brethren of the church treat me very badly." The other pastor asked him the following questions:—

Q. Do they ever spit in your face?
A. No, they have not come to that.
Q. Did they ever smite you?
A. No.
Q. Did they ever crown you with thorns?

The last question he could not answer and he lowered his head thoughtfully. His brother pastor then added; "Our Master was thus treated and all his disciples fled and left him in the hands of the wicked. Yet he opened not his mouth." The effect of this conversation was wonderful. The aggrieved pastor never complained again of the bad treatment he received from his flock and ever since prayed fervently and worked better.

—What Dr. Crosby says in the *Church Union*: "A phrase has been long in common use which has wrought great evil. It is that of "sowing wild oats." It implies that youth must have a time of wickedness, the defying of authority and the abuse of opportunity, after which all will come right. Never was there a more diabolic lie. That which you sow you shall reap; if you sow wild oats, you shall reap wild oats. Not one instance can be found in all humanity where the evils indulged in youth did not mar and scar the soul through life. . . . There's a penetrability and permanency in the virus of indulgence that defies every remedy for removal while we are in the flesh . . . The indulgence in sin is directly contrary to the aspiration for manliness which is so conspicuous in youth, and which we desire to make enduring: and hence, in order to meet this difficulty, we are apt in our youth to modify our notion of manliness, to eliminate from its definition many of its most important elements, and so reduce it that it will allow the otherwise prohibited indulgences. We hold on, for example, to the doctrine that manliness forbids lying—it would be a disgrace to us to be found stating what was not so—but we permit the look or the silence that is the same as a lie. We hold on to the doctrine that it is unmanly to harm the honour of woman, but we permit the low jest and the vile story to be circulated in our company. We hold on to the doctrine that any man's person is sacred, but we count it manly to strike the blow of revenge or to varnish over the vengeance by a challenge to mortal combat, and so we narrow more and more our definition of manliness, until at length we get it so narrow, that it will not be in our way when a temptation to sin calls us."

—An Anti-Saloon Republican Convention in Chicago have adopted the following platform: Senator Windom discussed the saloon question at considerable length in its economic aspects. The following platform was adopted:

"The anti-saloon Republicans by their representatives in national conference assembled do declare as follows:

"1. That the liquor-traffic, as it exists to-day in the United States, is the enemy of society, a fruitful source of corruption in politics, the ally of anarchy, a school of crime, and with its avowed purpose of seeking to

corruptly control elections and legislation is a menace to the public welfare, and deserves the condemnation of all good men.

"2. That we declare war against the saloon, and hold it to be the supreme duty of Government to adopt such measures as shall restrict it and control its influence at the earliest possible moment and at the earliest possible moment extinguish it altogether.

"3. We believe the national Government should absolutely prohibit the manufacture and sale of intoxicating liquors in the District of Columbia and all the territories of the United States.

"4. We believe the best practical method of dealing with the liquor-traffic in the several states is to let the people decide whether it shall be prohibted by the submission of constitutional amendments, and until such amendments are adopted by the passage of local option laws.

"5. That, inasmuch as the saloon business creates a special burden of taxation upon the people to support courts, jails, and almhouses, therefore a large annual tax should be levied upon the saloons as long as they continue to exist, and that they should be made responsible for all public and private injury resulting from the traffic.

"6. That the Republican Party, wherever and whenever in power, should faithfully enforce whatever ordinances, statutes, or constitutional amendments may be enacted for the restriction or suppression of the liquor-traffic.

"7 That we approve the action of Congress, and of the states that have done so, in providing for teaching the physiological effects of intoxicants in our public schools, and that we earnestly recommend to every state legislature the enactment of such laws as shall provide for the thorough teaching of such effects to our children.

"8. We demand that the Republican party to which we belong and whose welfare we cherish, shall take a firm and decided stand as the friend of the home and the enemy of the saloon, in favour of this policy and these measures. We pledge ourselves to do our utmost to cause the party to take such a stand, and we call upon all temperance men and all friends of humanity, of whatever party or name, to join with us in securing these objects, and in the support of the Republican Party, so far as it shall adopt them."

A National Committee, consisting of one delegate from each state was appointed to carry on the moment. The Hon. Albert Griffin, the originator of the moment, is chairman of the Committee.

TELEGRAPHIC NEWS.

Lisbon, October 28th: News has been received here that King Gongumahna of the Zambesi Valley and thirty-thousand natives have revolted against the Portuguese Sovereignty.—Reinforcements are leaving here for Port Mozambique.

Tirnova, 28th: The state of siege has been proclaimed at Sofia and Varna.—General Kaulbars has demanded its removal immediately.

London, 29th: The Right Hon. R. Bourke, the new-appointed Governor of Madras, in taking leave of the King's Lynn electors, declared that he would be proud if he attained the reputation of calling himself "A friend of the people of India."

Tirnova, 29th: The state of siege which has been proclaimed at Sofia and Varna is in consequence of the attempts made by Zankovists to overthrow the Provisional Government.—General Kaulbars has sent a series of Notes to the Bulgarian Regency in which he revives his old complaints, emphasizes the gravity of the situation which has necessitated Russia to despatch her warvessels to Varna, and demands the immediate release of the kidnappers of Prince Alexander.—The Notes are regarded as the foreshadow of Russian occupation of Bulgaria

Copenhagen, 29th: It is reported that His Imperial Majesty the Czar has sounded Prince Waldemar of Denmark whether he will accept the Princedom of Bulgaria.

Paris, 29th: Replying to the other French papers, which are insisting on the evacuation of Egypt by the British forces, the *Temps*, in its issue to-day, argues that the demand is idle until the Great Powers have settled in what manner the British are to be replaced, as it is certain that Egypt alone is incapable of maintaining order and preserving European interests in that country.

Sofia, 30th: General Kaulbars has presented an Ultimatum to the Bulgarian Government in which he complains of the treatment of Russians in Bulgaria and the general reign of terror which prevails. Failing the receipt of a sufficient answer to his Ultimatum in three days he will leave Bulgaria with the whole of the staff of the Russian Consulate. The Regency, he adds, must be answerable for the consequences.—The Bulgarian Government in reply has requested him to name the Russians who have been molested.

Buda Pesth, 30th: Latest returns show that the cholera in Hungary is decreasing.

London, 31st: Prince Waldemar of Denmark is unwilling to accept the Princedom of Bulgaria about which the Czar had sounded him.

Sophia, 31st: In order to satisfy Russia the kidnappers of Prince Alexander have been released. General Kaulbars has evaded naming the Russian who have been molested, and has retracted the ultimatum he presented to the Bulgarian Government, but has informed them that he will leave if his complaints have to be repeated.—The Grand Sobranje was opened at Tirnova to-day. The speech of the Regency was very brief, and simply proposed the election of a Prince.

Cairo, 31st: It is affirmed here on reliable authority that the French are employing every means to procure the evacuation of Egypt by the British, and that they are prepared to assist instead of opposing the English reforms in order to facilitate the evacuation.

Sophia, Novembor 1st: Bulgaria has been advised to yield completely and thus avert an occupation of the country by the Russians and to declare her inability to deal with the situation and throw the onus on the Powers.—The Grand Sobranje will be occupied for some days in verifying the elections.

Haiphong, 1st: News has reached here that two French posts on the Tonquinese frontier have been attacked by Chinese bands, and that severe fighting has taken place.

London, 2nd: The British Government is in no way swayed by the agitation in the French Press. They will adhere to their present policy in Egypt, and are determined not to leave Egypt a prey to disorder.

St. Petersburg, 2nd: The *Journal de Saint Petersburg*, commenting on the choice of M. Laboulaye as French Ambassador here, dwells upon the good relations existing between Russia and France, which, the article adds, are based upon the common interests of the two countries.—The *Official Messenger*, in reciting the acts of General Kaulbars in Bulgaria, says they have received the high approval of the Czar.—Prince Dolgorouki, until lately an attaché to the Russian Embassy in Berlin, has been appointed Russian Minister at Teheran.

Constantinople, 2nd: One hundred Russian sailors have been landed at Varna.

3rd: Sir William White, the newly appointed British Ambassador to the Ottoman Porte, presented his credentials to his Imperial Majesty the Sultan in ceremonious audience to-day, and, in doing so, the Ambassador said that he hoped to increase the old friendship and the good *entente* which existed between England and Turkey.—The Sultan, in reply, said that he warmly appreciated and reciprocated the friendship of the Queen of Engiand, who was his old friend and ally.

Sophia, 3rd: It is explained that the hundred Russian sailors landed at Varna are only on furlough.

Vienna, 3rd: The Russian Government has given fresh assurances to Austria that no Russian occupation of Bulgaria is intended.

London, 3rd: In anticipation of disturbances owing to the expected demonstration of Socialists on Lord Mayor's day, the police have issued notices warning all shops along the route taken by the procession to close on the day of the Show, and also advising that all ungrated windows be barricaded.

New York, 3rd: The elections for Congress have resulted in the Democratic majority being largely reduced.

London, 4th: Rustem Pacha has ceased making representations to Lord Iddesleigh respecting Egypt. It has not yet transpired what the nature of the representation is.—The Right Hon. E. Stanhope, Secretary of State for the Colonies, has announced that an agreement has been made between Sir Arthur Havelock, Governor of Natal, and the Boers, whereby England is to protect the eastern half of Zululand, which is to be reserved for the Zulus, and the New Boer Republic will retain the western half.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by

it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

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Per P and O Str. *Ganges*, 5:

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Per P. and O. Str. *Siam*, 3:

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